

OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ----
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

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EDITOR & PROPRIETOR
NEW YORK.

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No. March, 1902. 3.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1902.

3.

QUESTIONS OF THE HOUR.

EVERY CHRISTIAN A DEBTOR TO THE HEATHEN.

Rev. J. M. Foster, Boston, Mass.

The apostle Paul, the model missionary, who went like a burning meteor through Antioch, Derbe, Lystra, Galatia, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Cenehrea, Troas, Ephesus, and was ready to preach the gospel at Rome also, and who everywhere turned the world upside down, gives us the irrepressible motive in his heart when he said: "For I am debtor both to the Greek and the barbarian, both to the wise and the unwise."

Christians are apt to think that a responsibility rested upon Paul and the other apostles that does not belong to us. But that is a mistake. Prophets, apostles and martyrs were under no obligation in this matter that does not rest upon us. Foreign missionaries have no more responsibility than those who remain at home. Rev. Andrew Fuller said to William Carey when the latter was starting for India: "You are going down into the mine; we at the top will hold the ropes." David's law obtains here: "He that abideth by the staff shall share equally with him that goeth down to the battle." Every Christian is under obligation either to go as a missionary or help to sustain others in the field as his representatives. And in contributing this month to our mission in

China, each member of the Covenanter Church should say: "I am debtor both to the Greek and the barbarian, both to the Turk and the Chinaman, both to the wise and the unwise." A debt is a powerful motive in an honorable mind. It underlies the agricultural, manufacturing and eommercial interests of the world. All kinds of business are conducted on the debt basis. The bank trusts the business firm, and vice versa. Corporations and trusts are great debtors. Cities have great debts. Galveston overreached herself, in her effort to rise out of the ruins of the tornado, and went into the hands of a receiver. State and National governments carry enormous debts. Great Britain is piling up a debt mountain high by her South Afriean war, and her greatest financiers stagger under it. * * *

The power of the debt motive is seen in the individual. All his energies of body, mind and heart are bent to extinguish the debt. All his resources are called into action. He economizes. He begins early and works late. He will not give sleep to his eyes nor slumber to his eyelids until the debt is cancelled. Added to the power, debt is a cheering and eneouraging motive. Of course, if the debt is beyond his power ever to reach, it depresses. But when it is within his reach and he sees it gradually deelining, it has a stimulus that is gratifying. And men testify that this uplift in their early career was more

satisfying than the prosperity of later years, when this cheering motive was absent.

Now all this is applicable to the debt which all Christians owe to the perishing world. It is a most powerful motive. It is a most cheering and encouraging motive.

1. *Every Christian is a debtor to the perishing heathen, because of the deep interest our Lord takes in them.*

After our Lord's baptism at the Jordan, He was led by the Spirit into the wilderness to be tempted of the devil. This was His mission, to destroy the works of the devil and emancipate His people from captivity to Satan. Then He returned to the Jordan, and John, the last of the prophets, gave the final attestation to His Messianic character: "Behold the Lamb of God, which taketh away the sin of the world." Two disciples follow Jesus, stealthily and afar, not expecting an interview, but only aiming to ascertain where He abode. But He would not have them stealing after Him unencouraged, nor leave them to struggle with diffidence and delay. He turned and asked: "What seek ye?" They said: "Master, where dwellest Thou?" He said: "Come and see." "They went and saw and abode with Him that day." Andrew and John were the two disciples. It was more than three-score years after this that John put it on record. And yet the inviting smile on the Master's face and the sympathetic tone in His voice that encouraged and drew them were just as fresh as the day he found the Messiah. And this is the Master's question to all the world, the Master's invitation to all the world, the Master's fellowship with each one who believes. "God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." When the

young man came running to Jesus and asking what good thing he might do to inherit eternal life, "Jesus loved him." He left the ninety-nine holy angels in heaven to come to this world to seek the one lost human family. The way was long and thorny and perilous. But His love overcame all. In the picture which He drew of the last day the righteous were upon His right hand and the wicked on His left. And He said to the one, "Come, ye blessed of my father. I was an hunger and ye gave Me meat. I was thirsty and ye gave Me drink. I was sick and ye visited Me, in prison and ye came unto Me." And when they disclaim all knowledge of such service, He says, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." And to the wicked He said, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me." Our Lord so identifies Himself with the world for whom He died that He regards feeding, clothing, medicining the perishing heathen as service done to Him. And neglect or failure to do this as withholding this service from Him. Our Lord has Divine compassion for the lost world. The loving kindness of His Deity flows through His perfect humanity. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." But since our Lord's exaltation this compassion flows through His people to the world of the ungodly. "Let the same mind be in you which was also in Christ Jesus." This linc and cry against the Chinese in America is not the mind of Christ. It is the mind of Satan. We think of Dr. McKay --a missionary to Formosa. He wore Chinese costume. His sister in Vermont received his photograph. She wrote, "What a gulf you have placed between us and you!" He replied, "What a

gulf our Lord crossed when He clothed Himself in human nature!" Ashmore praised the Chinese, Hamlin the Turks, Lindley the Zulus and Dr. Poor the Hindus. These men look upon pagans with Christ's eyes, and love them with Christ's heart in them. "Look at that Chinese Christian arraying himself in his finest garments as he went forth at the Boxers' bidding to meet his death; 'for,' said he, 'I am to have an audience with my King to-day.' Look at Pitkin sending a last message to his wife in America to train their infant son to come as a missionary to his murderers." "Take the case of Madam Soobonagam, who lately visited this country from the Methodist mission at Madras, an exceedingly attractive young lady, a very high caste Brahman of immense wealth and exalted social position, her father having been high in the Government service—one of the examiners of the university, a gentleman of great ability and culture. She was a sincere and devout idolater, beyond all praise dutiful and affectionate in her family relations. From childhood most scrupulous and persistent in all manner of religious ceremonies, giving enormous sums for charitable and religious purposes, providing the entire cost of building a heathen temple, and largely supporting the people connected with its worship, and, as the years went on, growing more and more zealous in various burdensome penances—for instance, while meditating on the Vedas, lighting a million lamps, that her soul when it left the body might find a pathway of light. But all in vain, till at last she heard of Him on whom God hath laid the iniquities of us all, and, like Bunyan's pilgrim, at the sight of the cross her burden rolled away and she joyfully gave herself to Jesus as Saviour and Lord. Neither the entreaties nor the threats of her grieved and angry kindred

could bribe her or terrify her to deny her Lord, and so, with bitterest imprecations, they disowned her and publicly celebrated her funeral rites. Jewels and palaces had lost their charm, and this child of luxury is content to labor with her hands to earn honest bread, but her chief joy is to serve as a Bible woman, telling others, even those of low caste, from whose touch she once shrank with horror, of Him who bore our sins in His own body on the tree." This reminds us of Paul, who spent twenty years working among the Gentiles, working with his own hands to secure his sustenance, and then returning to Jerusalem to reconcile his Jewish brethren to his missionary enterprise, although he knew by the Spirit that bonds and imprisonments awaited him, and who was taken from the mob which shouted, "Away with this fellow from the earth!" and who spent the rest of his days in prisons, preaching to his guards and writing letters to the churches, till he received a martyr's crown. "But none of these things move me, neither count I my life dear, that I may finish my course and the ministry which I have received of the Lord."

II. *Because of our debt to Christ we are debtors to the heathen.*

We are debtors to Him by creation. He formed our bodies and fashioned our spirits. And shall He not have the service of His own? But He redeemed us at the price of His own life. "Redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot." Many centuries ago the Church was troubled over the questions: Was Mary the mother of God? and, Are sinners redeemed by the blood of God? A great council answered them. Mary was not the mother of unincarnate God. Sinners are not redeemed by the blood of unincarnate God. Because of the impas-

sivity of the Divine essence this could not be. But she was the mother of God incarnate. Sinners are saved by the blood of God manifested in the flesh. "The Church of God, which He hath purchased with His own blood." Here then is our motive: "God spared not His own Son, but gave Him up to the death for us all." Rev. Mr. Crittenden was a wealthy merchant in New York. The death of his daughter was the occasion of his conversion. He resolved to devote his time and wealth to establishing homes for women and girls who have gone astray. And such "Doors of Hope" have been opened by him in many quarters. Yesterday he made an appeal to a Boston audience. He said: "You are saved by the blood of Jesus. Fallen women are saved by the same precious blood. You think you are better than they. I tell you their sins are no more offensive to God than yours. All sin is hateful to Him. And nothing but the blood of God's Son will cleanse from all sin." Dr. Morison was sent by the London Missionary Society to China in 1807. But the East India Company, which controlled the vessels, would not carry him. So he came over to America, and a captain sailing from New York took him free to China. As they were starting, the captain said: "And so you really expect to make an impression upon China!" "No," answered Dr. Morison, "but I expect the word of God to make an impression." "My word shall not return unto me void; it shall accomplish that which I please, and prosper in the thing whereto I have sent it."

III. *Every believer should recognize his responsibility as the heathen's debtor.*

Dr. Storrs said at the dedication of the Brooklyn Bridge, before that mighty arch swung in mid-air, it hung on the point of Roebing's pencil. It is also true that it hung on the dome of the engineer's

brain before that, and, likewise, that it was the thought of God before man knew it. This scheme of foreign missions is God's thought. Carey, Judson, Hamlin, Livingstone, Roberts, Paton and all the great missionaries only thought God's thoughts after Him. They discovered God's plan and found their place in it. They were glad workers together with God. It is considered a great honor to be invited by President Roosevelt to act as a member of his Cabinet, and work with him in carrying out the plans of the Republican administration. But what is that compared with the honor and privilege of working together with the King of glory in carrying out His plans respecting the salvation of the world. But He advances a deeper motive than this: "Freely ye have received, freely give." If He asked us to lift the burden of guilt from men or to impart life to the dead, we never could do it. But He has done all this in His death and resurrection. And what He asks of us is to be filled and running over for others, to be channels through which His grace may flow to others, to be live wires carrying the electric current of the Holy Ghost to the dead and dying. Daniel said: "The people that do know their God shall be strong and do exploits, and they that understand among the people shall instruct many." Rev. J. Hudson Taylor said to the Mission Conference in New York: "May I refer to a small gathering of about a dozen men in which I was permitted to take part, some years ago, November, 1886? We, in the China Inland Mission, were feeling greatly the need of Divine guidance in the matter of organization in the field, and in the matter of re-enforcement, and we came together before our Conference to spend eight days in united waiting upon God—four alternate days being days of fasting as well as prayer. We were led to pray

for a hundred missionaries, to be sent out by our English Board in the year 1887, from January to December. And, further than this, our income had not been elastic for some years; it had been about 22,000 pounds, and we were led in connection with that forward movement, to ask God for 10,000 pounds, say \$50,000, in addition to the income of the previous years. More than this, we were guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from over 600 men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent out to China, and it proved that at the end of the year exactly 100 had gone. What about the income? God did not give us exactly the 10,000 pounds we asked for, but He gave us 11,000 pounds, and that 11,000 pounds came in eleven contributions; the smallest was 500 pounds, say \$2,500; the largest was \$12,500, or 2,500 pounds. We had a thanksgiving for the men and the money that were coming in November, 1886, but they were all received and sent out before the end of December, 1887."

IV. *Every Christian should endeavor to discharge his obligation as the heathen's debtor.*

The apostles were endowed with the power of working miracles. This was not for their own sakes, but for those to whom they were sent. Now suppose they had used this power for themselves, to enrich or exalt themselves, instead of using it for the perishing. Would they not have incurred the righteous displeasure of the Master? The curse of Judas would have fallen upon them. Peter's anathema upon Simon Magus would have been pronounced upon them. We have received the

gift of the Holy Ghost, by whom we are led to the cross, and by whom we are renewed in the spirit of our minds. The object in this is to make us His agents in carrying this grace to others. We can say with the Chinese converted gambler: "I know He will pardon your sins, for He has pardoned mine. I know He will emancipate you, because He set me free from the bondage of sin. I know His blood will cleanse you, for it has made me clean." Paul persecuted the Church, and yet he obtained mercy. This he could never forget. And it made him cry out: "Woe is me if I preach not the gospel." The believer can't help saying to others: "O taste and see that God is good." A personal experience of the grace and sweetness of Christ binds him to Christ and creates a burning desire to have others know also. "Now we believe, not because of thy saying, for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world."

V. *Every Christian should rest assured of his reward for this debt paying.*

Our Lord, for the joy that was set before Him, endured the cross, despising the shame. We are to have fellowship in His sufferings, being made conformable to His death. The efforts of the State Department to secure the release of Miss Stone from her captors and the fruitless negotiations about ransom, gives us pause as to the value of the help of a Christless government. In the address referred to, Dr. Taylor said: "It is ever true that what costs little is little worth. Then how little some of our service has been worth. If it is true in anything, it is especially true of Divine things, that what costs little is worth little. It is a serious and a difficult problem very frequently, to know how far we should look to and accept the protection of our governments, or their vindication in case of riot and difficulty.

I have seen both plans tried. I have never seen the plan in the long run successful of demanding help and vindication from man. Wherever I have traced the result, in the long run there has been more harm done than good, and I have never seen the willingness to suffer and leave God to vindicate His own cause, His own people and their rights, where the result has not been very beneficial, if there has been rest and faith in Him; and, praise God, I have a number of such instances in the mission field. I have known of riots that have never been reported, never been published in any papers anywhere, have not been known by many, even of those who are connected with the same mission, and wherever the course has been taken of just leaving God to vindicate, and leaving God to restrain, and leaving God to help, the issue has been marvelously successful, and it has led to great joy and great helpfulness. This is a power which God has given us, which sometimes we may leave out of account." To-day the Chinese are passing away at the rate of 1,000,000 a month. If this generation is to be saved at all, it must be done before they die. Let us not miss the reward of witnessing to them for whom Christ died! There are 1,600 languages spoken. The Bible is translated into 300 great languages, and parts of it into 600. These 600 languages are spoken by four-fifths of the world's population. And the remaining 1,000 languages by only one-fifth. That is, 1,200,000,000 speak the 600 languages into which the gospel is translated. And only 300,000,000 speak the 1,000 languages into which no part of the Bible has yet been translated. The tide is rising. The day is dawning. Arise, put on thy strength, O daughter of Jerusalem. The joy of victory is a sure reward. But there is a reward beyond. To those on His right hand, who had fed and

clothed and medicined Himself in ministering to one perishing sinner, He says: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." The apostle Paul, after his work and warfare had ended, said: "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

VI. Covenanters are debtors to this nation and to all nations to preach the gospel of the Kingdom.

Moses prayed: "I beseech Thee, show me Thy glory!" What was this? Moses saw the goodness of God in Israel's history as proclaimed by seers and psalmists. Then the hand of God covered him in the rock. For four hundred years there were no prophets. Then God's hand was lifted and he saw His back parts. This refers to the incarnation of God's Son. He saw His death and resurrection and enthronement. He saw all nations brought into subjection to His sceptre. This is "the glory of God." This vision has been vouchsafed to the Covenanter Church. Rev. Wm. Milroy used to say: "God calls a few of His people to be members of His witnessing Church." This is the high vocation wherewith we have been called. It involves the obligation to be faithful witnesses. The Covenanter who is not deeply interested in the cause of National Reform has not taken to heart the great responsibility resting upon him as the custodian of the gospel to the nations. Dr. Sloane said: "A man can be a better foreign missionary by being a Reformed Presbyterian." Certainly a man can be a better Christian at home by being a Cove-

nanter. He represents Christ before so- He shows to all the manner of Christ's
ciety. He separates from all that is evil. Kingdom.

The following extract from the *Missionsblatt* for September, 1901, is dedicated to the dear brethren who are always finding fault with the frequent calls that are made for money to sustain the missionary enterprises of the Church:

In a circle of earnest Christian men the conversation turned to "the everlasting collection." One remarked: "It has become intolerable these last years; formerly it was not so." "You are right; formerly it was different," answered the oldest of the party. "Yes," continued the first speaker, "don't you think there is a risk of bending the bow too far?" With flashing eye the old man looked round and said in reply, "I can only say that we ought to get down on our knees and thank God for the many collections. From time to time I cross the churchyard and walk past the long rows of the departed. No one there begs from me or makes any appeal. No, the dead don't prefer any requests. Thereafter I come to the village, to the living. At the laborer's humble cottage the mother has just arrived with a basket of provisions. How delighted are the youngsters! 'Mother, is it dinner time?' 'A roll to me!' 'And one to me!' they shouted. And one small fellow creeps on all fours and holds out his hand for something. The sore-tormented mother seemed rather to rejoice in the healthy appetite of her children; and hands to each its portion with gladness on her face." "Now then for the application of your tale," asked one of the gentlemen. "It is obvious," continued the speaker. "It is true that formerly there were fewer collections. I remember those days well, the days of cold rationalism. We then went round about among the churches as among the graves and the dead. There were no collections in them, for there was no life there. There was no sense of the worker's need, and no stretching forth of the helping hand. Do you want those days back? Nowadays it is different, collection after collection. Is it a bad sign? No, no! God has breathed life into the dry bones, and quickened a sense of the thousand-fold needs of the Church. Now there is begging and the clamor of appeals on all sides. The hungry children cry to the mother for bread. Now there is life, a life that awakens hunger and thirst, a life quickened by God. Therefore ought we to thank Him on bended knee for 'the everlasting collection.'"

Mrs. Laura Schwichtenberg, a wealthy young widow and a niece of Mr. John Wanamaker, has decided to devote her life to the leper colony on the Island of Cebu, one of the Philippine Archipelago. Some time ago she received, at her urgent request, appointment as government inspector of hospitals in the Philippines, at which time she visited the leper colony, declaring that her commission took that in, as the whole colony was a hospital. She was greatly impressed with the lack of sanitary conditions prevailing, with the hopeless condition of the thirty thousand lepers congregated here, and especially with the large number of sad children. "I did not see a single happy-faced child there," she says. "The scenes still haunt me. I long to return and take a little sunshine into their lives." Let her name stand with that of Mary Reed.—*Missionary Review of the World*.

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—A letter from Rev. Jas. L. Stewart, dated Jan. 16, 1902, contains the following items:

Our communion season has just closed. Sixty native communicants took part; eleven of them were received at this time, two of them from the boys' school, eight from the girls' school, and one adult from the Greek Orthodox Church. The services were all well attended, and full of interest. I hope and pray that the interest manifested during the week of prayer and the communion services may continue and deepen. All the families were visited and catechised, and we are ready to make a new start with the new year.

Our Gunaimia brethren are in a state of apprehension on account of the application of the Armenian portion of the village to the Roman Catholic representatives here for admission to the privileges of that fold. Some of our backsliding members also signed the petition. The real animus of the movement is to secure financial aid, and some measure of foreign protection. It is not likely that it will amount to much, but it may produce much bad feeling. We are making a new effort to secure permission to reopen the school there. The poverty of the brethren there calls for our deepest sympathy and often for financial help, and all the time the Government is adding to their burdens.

This is the rainy season, and life in the villages is far from fascinating. The work in Tartous is proceeding as usual, and the reports are encouraging. I mean to visit that part of the field soon if the weather and roads will permit. There has been no teacher in the village of Melkah since

September, but the school at Soda proceeds as usual.

SUADIA, SYRIA.—Under date of Jan. 7, 1902, Rev. J. Boggs Dodds wrote as follows:

We long to see OLIVE TREES. We have not had a number since last June. Nor do we know whether all your letters reach us. But we are glad to hear through private correspondence that some of Mrs. Dodds' pictures have been received and used with acceptance.

All our work has resumed its usual swing since New Year's. It was a fine day here. We had about 152 callers, aside from children. That day we heard of the Kes-sab houses being robbed. On Jan. 2 Dr. Martin, Mr. Stewart and I met there to investigate. Three days, however, proved to be of little advantage to us, and so, under a pouring rain, we separated Saturday, each going home, except that Dr. Martin came this way and preached for me twice on Sabbath. (See p. 86.)

Two days later Miss M. Cunningham wrote as follows:

The different feasts that have been going on here for the last two weeks are about over, and people are beginning to settle down to sober, every-day life. We had a fine prayer meeting on New Year's morning of two hundred women. Our usual prayer meeting for the women is on Tuesday afternoon, but I invited them to come on Wednesday instead. I knew that they would want to call anyhow, and thought it best to have them all come at once and have our usual prayer meeting. Since then the weather has been quite severe, and the attendance at the day school has fallen off considerably. I hope

when the fine weather sets in they will return. It really is difficult for little girls to come through the mud, and crossing the river is very dangerous. It floods so rapidly that they might easily be carried away by it. Our chief difficulty in keeping a day school in Suadia is that nearly half the time the children are unable to attend. Yesterday I went to see some people in company with my Bible woman. On our way home it began to rain, and when we reached the river it was rising rapidly. We crossed with the greatest difficulty, and when climbing up the steep bank on the other side, which was as slippery as ice, the Bible woman lost her nerve and began to slip. I was behind her and could hardly get up myself, but I implored her to go on as the river behind us was getting higher and we could not possibly retrace our steps. To my dismay she sat right down in the path, and the rain coming down in torrents. Providentially I reached past her and got hold of a stout twig, and holding on to that, dragged her up to the top of the bank, a sorry spectacle in mud and dirt. She says that the rushing of the river behind frightened her so that she got blind and could not see where she was going. Except for a little neuralgia, she was none the worse for her fright. It is a wonder that there are not more accidents. We are all well, and I hope that this will be a prosperous year in the history of the Mission.

Another letter from Mr. Dodds, dated Jan. 14, 1902, will be very interesting to many of our readers:

I send you pictures of the bell that was given to Suadia by that good friend of the Lord's work, Mrs. M. M. Gregg. We bought a bell in 1900 when we returned from our furlough, but unfortunately it proved to be cracked. This was found out

only after we had erected it on a temporary scaffold. On New Year's Day, 1901, we rung a greeting to our neighbors, but after the first and second strokes there were indications of a flaw. Mr. and Mrs. Kennedy were out from Antioch the day that we heard of Victoria's death. We tolled the bell, but its cracked sound added to the dismal feelings of our hearts. That was the last that the first bell was used. Next day we dismantled it and relegated it to a plunder room.

Having notified the party from whom I purchased the bell, Mr. Thos. Lane, Pittsburg, Pa., wrote very kindly, informing me that he had ordered another bell sent



to us. In due time, after a long delay, the bell arrived, and, as you see in photo No. 2, it is housed in a neat belfry. It is with pleasure that I also acknowledge a handsome contribution from Dr. Martin, of Antioch, who thereby wished to acknowledge our tribute of honor to his deceased Sovereign.

The bell is thirty-four inches across and weighs 500 pounds. It has a deep, mellow tone that is easily heard five miles away, and further under favorable atmospheric conditions. Whether it has to do with the case or not, the fact remains that our church services are much better attended since we got the bell, than before. Many

have said that the ringing bell put them in the notion of coming to church service. A young man said the first Sabbath that we used the bell, "I was away across the river at our silk house, and I heard the bell, and was reminded of your services, and so I came." That afternoon, at the second service, there was a young man from a distance in the opposite direction. As we greeted him, he said, "I was glad to hear the bell; it spoke to me of my duty,



and so, hearing, I came, and am happy to be here, where we hear the gospel."

Who knows but that Mother Gregg's gift may be the means of leading souls to the waters of eternal life?

The plate bearing the donor's name was a suggestion of my own, unknown to her, but I trust her reward will far exceed the name that may endure for a few generations at best. May it be the name of Christ named upon many souls, to the eternal glory of His name.

To-day being New Year's Day, Eastern count, I sallied forth to return calls made by numerous acquaintances on our New Year's. One of the first difficulties that met me was to explain a mystery. This is Jan. 14. But heretofore their New Year's has always fallen upon Jan. 13, Western calendar. But there is a change this year, and the question of the day is, Why the added day between the two calendars? Can you, or any of your readers, answer this question? I suggested that may be the people here in Suadia were mistaken—a day behind time. But, no, they say, it is the day everywhere.

Not to worry you about coffee and jellies, and innumerable sweets, I have to enter on my day's record fifteen calls made. * * * One thing, however, is worth mentioning. No liquors were offered and no cigarettes, nor was any wine offered in my presence, and although several native gentlemen made calls with us, not one took a cigarette in my presence. This marks an advance in the influence of example. May it grow to be the power of conviction that such indulgence is wrong.

CYPRUS.—A cable message from Lar-naea informs us that Rev. H. Easson and family were to leave the Island Wednesday, Jan. 29, 1902, intending to remain for a few weeks with friends in Dunblane, Scotland, before coming to this country.

About a week earlier Dr. Moore wrote as follows, in reference to Mr. Easson:

He has worked with wonderful energy, and he has been very successful. Had Mrs. Easson's health been good he might possibly have remained a few years more. * * * I hope you have a man ready to send out in the spring. The health of my family will not permit me to stay longer than the ten-year term, and I feel that we are already in need of rest.

The following letter from Rev. Henry Easson, written on board French steamer, Jan. 25, 1902, will be read with mingled emotions of sorrow and gratitude:

I am sorry to inform you in full of what you know from the cablegram sent to Mr. Miller on 23d inst., that we felt that we must leave Cyprus without delay. Before leaving I took Rev. A. Agyptiades and made a visit to Famagusta and spent the Sabbath there. A Mr. M. Kassalian had been in correspondence with me for four or five months. He is interpreter and registrar of the court there. He says that he is searching for the truth, and I did not wish to leave the island without seeing him and helping him on his way. It is thirty-two miles. We reached the place at 3 P. M., in time to meet Mr. Kassalian and other friends and arrange for the Sabbath meetings. On Sabbath I preached at 11 A. M. in Arabic in the house of the Government physician, Dr. Maghuhghub. There were several present who did not understand Arabic, and the doctor translated my sermon into Greek. Ten present. In the afternoon at 3 o'clock we went to Mr. Kassalian's house at his request to have a talk with his wife, who is a Greek from Bapho. We spent about an hour and a half. He would, by asking questions, lead us to speak on subjects which he wished his wife to hear explained, and in the evening the whole family came out to the Greek preaching in the hotel parlor. Mr. Kassalian told me that they had a long talk in the afternoon after we had gone, and said that he, wife and children, had decided to cast in their lot with us. There were about forty at the Greek service. Rev. Agyptiades preached, and with him as interpreter, I spoke on the necessity of a living union with Jesus Christ, using John 15:1-6 as the foundation of my remarks:

Both Mr. Kassalian and Dr. and Mrs.

Maghuhghub said they would like to have meetings every Sabbath. I explained to them how they could meet and have a subject and study it together, and they promised to do so. After my return to Larnaca I sent them a few of our selections of Psalms to use, and wrote to each of them, urging them to begin the meetings the following Sabbath. We ask the prayers of the Church for this little circle. They will also have a week-day meeting on Thursday or Friday evening.

Now, we have Thursday and Friday meetings at Larnaca and Nicosia, Friday meetings at Kyrenia and Famagusta, and Sabbath meetings at all of these places. May the Lord bless the seed thus sown and may it take root in hearts prepared by His Holy Spirit.

No one but God can know what it has cost me to leave His work here at the present, but it seemed that this was His will. We trust you will be able to hasten the coming of a helper to Dr. Moore.

A word about the new chapel: After writing you that we wished to begin the rebuilding of the chapel about Feb. 8, and asking you to have at least £150 here by that time, I began to make inquiries about wages and the price of lime, gravel, stones, sand, etc., and found all could be secured cheaper than in February and March, as several large buildings were to be erected in March or April. So workmen were set at the foundations, and before I left the foundations were complete, the first three tiers of stone laid, and stone enough on hand to build the chapel. I also had written to Dr. Balph to send me a builder and two stone hewers, and they were on the ground at work about ten days before I left.

We shall be in Dunblane, Scotland, about Feb. 15, where you can write me, and please publish that our address will be:

"Bridgend, Dunblane, Scotland," until about April 15 at least.

Mrs. Easson has to keep as quiet as possible, and I trust absolute rest from all brain work may relieve my nervous system.

CHINA.—At the bi-monthly meeting of the Board of Foreign Missions, held in New York, Tuesday, Jan. 28, 1902, J. M. Wright was unanimously appointed medical missionary to China, provided that he can pass the physical examination required of all candidates for service in the foreign field. When in America last year Rev. A. I. Robb mentioned his name to the Board as that of a personal acquaintance, and one who, in his judgment, would be well qualified for the position. Soon after Mr. Wright's application the Board received many testimonials as to his character, evangelistic spirit and professional ability, from which we make one or two extracts, simply to introduce him to those whom he will represent in Tak Hing. His pastor, Rev. S. R. Wallace, closes an appreciative letter with these words: "If the Church can secure his services, he will enter upon his work qualified and with his life consecrated to the service of Christ." Last summer Mr. Wright acted as superintendent of the Union Sabbath School at Norway, Kan., and, in the language of Rev. James Kerr, pastor in charge of the M. E. Church, "faithfully and intelligently discharged this duty, and it is with deep regret that we part with him, knowing we shall miss his godly counsel and influence." Drs. R. S. Magee and John E. Minney, secretary and dean of Kansas Medical College, in a statement giving an account of the work required of their students in surgery and their special opportunities for witnessing the daily treatment of surgical cases and emergency operations at various times, represents him as

"a fine student, who has had several months' experience as interne in the hospital." C. Hammond, M. D., with whom he was one year associated directly in hospital work, including "the control and dispensing of medicines, and also assistance in surgical cases," says, "He is a man of good education and judgment, absolutely honorable and reliable, and clean and temperate in his habits. I am pleased to recommend him to fill any office he would assume." To these may be added the estimate of Theo. M. Peers, M. D., secretary of Topeka Board of Health, in whose office he was for six months: "In my opinion Mr. Wright will make an exceptionally competent and successful physician, and will, at all times, strive to do God's will as faithfully as in him lies."

Arrangements will be made for Dr. Wright's departure with Rev. J. K. Robb as early in the autumn of this year as it will be prudent for them to go to China.

Through the courtesy of Rev. W. McLeod George, of Brooklyn, we are able to let the readers of OLIVE TREES have a picture that will greatly interest them because of its associations. In a private letter to her brother, Dr. George describes it something in this way: "These are some of the children of my first patient. The background is the fence of the Catholic Church across the street from Mr. Nelson's. Faith Nelson is in front with her face all screwed up. The sun was in our eyes, and a tropical sun, even in December, brings tears. The young lady on my left is the one who is unbinding her feet. Her brothers are on my right. The one next me is a Christian."

A letter from Rev. A. F. Robb, dated Dec. 27, 1901, though not intended for publication, contains some items that will interest the churches:



degree graduate, came to me with a very sore foot. I gave him salve and a New Testament. The salve has nearly healed his foot, and he is trying now to escape the facing of truth as it is presented in the Bible. He took refuge at first in the reports he heard about us, but is becoming convinced they are wrong. What he will do next I do not know. * * *

We had a good turkey presented to us for Christmas, and we ate onions, radishes and lettuce that day from our own planting in our own garden.

We are all in good health. The fact is, we have never all been as well as we have been these two months at Tak Hing. Not once have we had need for a physician. * * * The two ladies came up from Canton last Saturday, and, as the new house is not quite ready, we are all crowded into the native house. That can be endured with good grace for the short time it will be necessary. * * * The patients are beginning to come, and we shall have to adopt rather stringent measures to secure time for Dr. George to study.

I am very glad to know that there is a prospect of more workers next fall. I should be glad to have them with us now, as the opportunities are excellent. * * * The spirit of inquiry is much greater here now than formerly, and some men of good education are studying into Christianity with some interest. The constant tongue of slander is, it seems to us, a great hindrance, but people are slowly learning the truth about us, and lies cannot permanently hinder our work. One man, a first

A letter from Miss Jennie B. Torrence, written Jan. 4, 1902, for the "friends at home," at the request of Tak Hing Mission (see p. 89), contains a few items that we insert among news from abroad:

We are glad to reach our place of work. Looking back over the year with its blessings, privileges and opportunities, we can testify to the love and care of our Heavenly Father.

The Sabbath services are held in our own home at present. The audiences vary in number, but are orderly and attentive.

At this writing we are enjoying the best of health. The weather is delightfully warm for the season. We had frost two nights.

In the spring of 1901 Governor Yuan Shih-Kai sent a message to the missionaries urging them to return to the Province of Shantung and promising them protection in their work. He has since declared that he will not promote any of the five hundred expectant mandarins un-

less they can pass an examination in Western science and learning. Speaking of his position in this matter, Rev. T. Richards, who is connected with a Society for the Diffusion of Christian and General Knowledge in China, and who has already received applications from three other governors of populous provinces for information and advice as to the introduction of modern methods of education, says: "If the eighteen other governors of China follow Yuan Shih-Kai's example, which is not impossible, or even unlikely, as I have heard more than one speak of a similar plan, who will not say that God has wrought marvels in China of which we can scarcely realize the tremendous importance?"

NEW HEBRIDES.—The following items are taken from *Quarterly Jottings* for January:

Speaking of the opening of a new school-church on Paama, Rev. Maurice Frater says: "Worship was commenced as soon as the natives from the other villages had arrived. The church was well filled, and the service bright and hearty, and well calculated to inspire us all with fresh courage and zeal in our Master's cause. The sight of so many people with bright, happy faces, who at no distant date were savage and cannibal and filled with deadly hatred to each other, now seated side by side in a Christian church, worshipping a common God, afforded an eloquent witness to the transforming power of Christ. Long may the blessings of Christian worship continue to accompany the down-trodden islanders of Paama and Lopevi.

"The Sabbath was a memorable day. The schools at the outside villages were closed that a united service might be held in the church. Large as was our church, its accommodation was too limited. Over

500 were seated within and groups of people had to be content with seats around the doorways. During the service, the Sacraments of Baptism (teacher's child) and the Lord's Supper were dispensed. The rite of baptism had been performed once before on a teacher's child, but it was the first time in the checkered history of Paama that the solemn rite commemorative of our Lord's death had been observed. There were in all fourteen who enjoyed the sacred privilege—the teachers and their wives and six natives who had been baptized in Queensland, and who by their lives give evidence of the reality of the change."

"At East Santo," writes Mr. Wm. Anderson, who arrived there a little over three years ago, "we have now six lime houses, a large native church with a good attendance, a village of worshipping people close to the mission grounds, and four out-stations and five teachers."

Rev. Wm. Watt, who has toiled at the south end of Tanna for thirty years, says in his report of the communion at Port Resolution, when 109 Tannese sat down at the Table of the Lord: "In the evening we left the natives to hold a meeting themselves, and they continued on for some five hours. One and another speaking, and not making short speeches either. I do not know that you, who have not had such an experience as I have had, can realize my feelings that day. We had waited many long years, and had given up hope of ever seeing such a thing."

INDIA.—There is a movement on foot for the organic union of the Presbyterian churches in India. At a meeting of the Indian Presbyterian Alliance last year, in which the seven leading missions were represented, the following action was taken without a dissenting vote:

1. That such a union is practicable, un-

der the name of the United Church of India. 2. That the doctrinal basis be the Westminster Confession of Faith. 3. That there be a General Assembly to meet once every two or three years; and that the field be divided into five Synods, which shall meet annually and deal with matters purely provincial. 4. That foreign missionaries belonging to Indian Presbyteries may continue their connection with the home churches.

The last Indian census shows that the 192,484 Christians in Bengal in 1891 had increased in 1901 to 278,366, showing the fairly rapid progress of Christianity.

AFRICA.—Twenty-five years may not seem to be such a very long time, but the change that has taken place on the face of this part of Africa is remarkable. Then the country was the scene of innumerable Angoni raids, and the population was sparse; now the population is dense, and the raids of fierce warriors from Angoniland are things of the past. No more, we hope, will the chiefs sit together in conclave to plan their expeditions of ravage and plunder. No more will the warrior don his war paint, or daub his body with the clay to denote that blood has been spilt. Instead, the schools of the missions are becoming institutions in nearly every district. Twenty-five years ago there was no Blantyre. Only a dense forest existed, stretching over the Shirè Highlands. Now we have what we call the commercial capital of British Central Africa, and the habitations of many Europeans in the place where then a European had to enter with care and watchfulness. The change has been great, it has been wonderful, and to the pioneers of the Church of Scotland Mission do we owe, in a large measure, this state of things. Is it to be wondered at, therefore, that we should be

grateful to the Mission? Since then there have been many other missions, and they, too, have done good work, but that work has been of a different nature, their task much lighter, than that of the brave pioneers who risked their lives, aye, and died for the advancement of that Kingdom which is an Heavenly.—*Central African Times*.

HOLLAND.—There are in Holland no fewer than nine distinct Christian churches. The National Reformed Church, which is Presbyterian, has 1,347 congregations and 1,604 ministers. The Free Reformed Church, which is also Presbyterian, has 684 congregations and 544 ministers. Besides these there are several separate Protestant denominations, all of them being small except that holding Baptist principles, which has 116 congregations. The Roman Catholic Church is comparatively strong, with 1,056 congregations, which are ministered to by one archbishop, four bishops, and 2,500 priests. The Jews muster largely in Holland. They have 167 synagogues, and claim a membership of 97,000. The Dutch Queen Wilhelmina is, since the death of Queen Victoria, the only sovereign who is a member of a Presbyterian Church.—*Life and Work*.

AT HOME.

ALLEGHENY, PA.—Items from Central Board:

Financial Statement.

	Overdrawn Jan 1, 1902.	Receipts.	Expendi- tures.	Overdrawn Feb 1, 1902.
Domestic Mission	\$30.77	\$572.00	\$1,813.75	\$1,572.52
Indian Mission	277.03	253.59	183.37	206.81
				On hand, Feb. 1, 1902.
Southern Mission	95.87	922.07	421.66	404.54
	On hand, Feb. 1, 1902.			
Chinese Mission	126.00	70.40	48.50	147.90
Jewish Mission	178.58	99.89	100.00	178.47
Sustentation Fund	430.16	49.80	—	479.96

Domestic Mission.—The action of last Synod with reference to the distribution of funds by the Central Board does not

appear even yet to be clearly understood. A concrete case may, perhaps, make plain what was the intention of Synod. Pittsburg Presbytery is to receive a certain appropriation, provided the money has been earned. The clerk is expected to obtain the data, upon which will be based the application for its share. The chairman of the Committee on Supplies should write to him, stating whether or not supplies have fulfilled their appointments. Each stated supply or pastor who receives aid should also write, stating whether or not the work has been carried on during the quarter. If the full amount has been earned, the clerk should write to the Corresponding Secretary of the Board, stating simply that fact. If the full amount has not been earned, application should be made only for the amount due. Questions may arise of a character a clerk does not feel competent to answer. These should be referred to the Presbytery, not to the Board. (Minutes, p. 55.)

Rev. E. M. Coleman has been appointed stated supply at Topeka by Kansas Presbytery. He has been laboring there since the beginning of December.

Chinese Mission.—Mrs. Boreland reports an attendance of nineteen scholars during the month of January, and an average attendance of ten. Mr. George Hanmore has been appointed assistant. The expenses of the Mission are about \$60 a month. At a farewell meeting held shortly before Mrs. Johnston's departure for the East, Ging Gang gave an interesting talk, telling of the good work that had been accomplished and of his own conversion five years previous.

Indian Mission.—The year thus far has been one of the most pleasant and successful in the history of the Mission. The grip has made its appearance, but as yet there have been no deaths from it. Mr. and Mrs. Stevenson have charge of the

boys, and Miss McAndless cares for the girls. Miss Alice Carithers has returned from her vacation, and since Feb. 1 has resumed her position as field matron. The introduction of the saloon has proved in Oklahoma, as in every other place where it has been introduced, a curse. Many of the young men are unable to resist its temptations.

Southern Mission.—The number of pupils enrolled in the school in January was 450. Mrs. Simms has an enrollment of 95, and Miss George of 80. A class in sewing has been formed. One of the scholars, Garfield Marshall, obtained the prize for the best original poem. The prize was open to competition from all the schools. A Woman's Missionary Society has been organized in the congregation.

Valley Creek School is quite successful. There was an enrollment in January of 34. Miss Foster, who is in charge, is proving a very efficient worker. The enrollment in Pleasant Grove School is 47. Mr. Reed has encouraging audiences when he preaches at this station.

Sustentation.—The collection for this fund is to be taken up on the first Sabbath of March. Five thousand dollars are asked for. The entire amount is needed. There is no church scheme more important than is this. If the Church responds as it should to the appeal for this fund, the way will be prepared for transferring to it all congregations that have settled pastors. The present arrangement by which some are on the Domestic Mission Fund and some on Sustentation is very unsatisfactory. If a determined effort is made \$5,000 will be raised.

J. W. SPROULL.

BOSTON.—The Lord's Supper was dispensed in First Boston congregation on the third Sabbath of January. The weather was delightful. The services were

all well attended. Taking into consideration the scattered character of the congregation, few living near the church building and many living miles away, the attendance was excellent. The close attention paid and the deep interest manifested during all the services were very encouraging. There was an accession of two.

This congregation has been crippled ever since its church building was erected by a big burden of debt. A decision has been reached to sell the property, which is valuable now and likely soon to be much more valuable, and secure a church home in a more central locality and free from debt. If this plan be carried out, there is no good reason why First Boston should not enter upon a career of prosperity such as it has never before enjoyed. Our brother, the pastor, is laboring in season and out of season, for the welfare of his people. To him and his efficient wife the congregation is largely indebted for its present prosperous condition. The removal of the debt would be a most powerful incentive to increased effort on the part of one and all. It is to be hoped that this will soon be accomplished.

J. W. SPROULL.

CEDARVILLE, O.—The Cedarville Mission Band has completed another year's work, and while we feel that we have not done all that we wish we could have done, yet there is ground for much satisfaction and encouragement. Our Band has a membership of 38, in which both young and old, and men as well as women, are included. The ladies have no special monopoly of the membership. During the year there have been ten regular meetings, which are held in the homes of the members. At each meeting, after the devotional exercises, a prepared programme consisting of two parts—missionary and

literary—is presented. An important and interesting part of the programme is the receiving of the offerings. The Secretary calls the roll, when each member responds by reciting a verse of Scripture, and then coming forward places his contribution on the Treasurer's stand. In this way the youngest learn the Scriptures and learn how to give. From two to three dollars is realized at each meeting. The Treasurer's report will show where, during the past year, the Band has tried to help in the support and furtherance of the Lord's work. Contributed:

March 5, to Tilgie Ibrahim Fund..	\$1.00
March 5, to Southern Mission....	10.00
April 2, to Youngstown L. M. S. . .	1.00
April 2, to Cedarville Mission	
scholars	1.90
May 30, to Chicago Mission build-	
ing	5.00
Sept. 12, to Indian Mission.....	5.00
Dec. 12, to Foreign Mission.....	10.00
Dec. 12, barrel of goods to South-	
ern Mission	26.75

Total\$60.65

We have great cause for thankfulness to the Giver of all good for His mercy to us as a society. His great grace ought to make us greater endeavorers in His service, and lead us to show more and more that we are sincere in the profession of our faith in our Saviour by loving one another as He has given us commandment, and by earnestly and faithfully trying to publish the gospel according to His parting instruction, "Go ye therefore and teach all nations." God is calling upon us. We should carry or send the glad tidings of salvation to all the peoples we can. This is our duty and our Heavenly Father expects us to perform it.

MRS. MATTIE BURNS, *Sec.*

CINCINNATI, O.—Our Heavenly Father

called home our oldest member, Mrs. Anne Colwell, on Nov. 8, 1901. The Ladies' Missionary Society, of Cincinnati congregation, desire to bear testimony to the comforting evidence that she was one of God's chosen ones. A very sore trial came into her early life. Shortly after the sudden death of her husband she was deprived of her sight. This great affliction God in His love sanctified to her in bringing her into the Church and in giving her many graces of the Spirit. She was remarkable for her patience and resignation and was of a happy, cheerful disposition. She loved the house of God and all its services, though in feeble health, being present the Sabbath previous to her death. In every good cause she was generous in her willingness to help.

A faithful member has gone to her reward. May we be ready when the summons comes to us. We, as a society, extend our sincere sympathy to the family of Mrs. Duncan, to whom she was nearest and dearest, whose hearts are touched by the sudden taking away of her who, having lived in this home for many years, had endeared herself to them by her cheerful words and kindly deeds, being tenderly and lovingly cared for by them.

MRS. K. E. SMITH,

MRS. J. E. HUEEY.

NEW YORK.—On Monday, Dec. 16, 1901, seventy-five delegates, representing twenty-three different religious bodies and temperance organizations, met at the headquarters of the National Temperance Society, and, after full discussion, unanimously adopted the following resolutions:

1. We demand that the right of local option as to the existence of saloons, which is now exercised under the Raines law by townships, shall be equitably extended to election districts in the cities throughout the State.

2. We insist, in the interest of common justice, that no privilege which is withheld from good and productive industries on Sabbath shall be granted to a traffic which is universally acknowledged to be detrimental to the public welfare on Sabbath and every other day.

Hence we are unalterably opposed to the opening of the saloon on Sabbath, either by direct action of the Legislature or by reference to the vote of municipalities or other communities.

We believe that the Sabbath is an American institution and is, therefore, not a proper subject for local option or for regulation by any power less than the sovereign power of the State.

3. We believe, in common with good citizens generally, that, so long as an excise law or any other law remains on the statute books, our magistrates and other officials are in honor bound by their oath of office to use all due diligence to enforce it, and we oppose any method of alleged enforcement that would permit business by private entrance.

At the request of the Session of Second R. P. Church, OLIVE TREES publishes the following extract from the minutes of a meeting held Nov. 9, 1901:

Our brother, Wm. McCullough, who died Oct. 7, 1901, at the home of his sister, Mrs. Donaldson, at Susquehanna, Pa., whither he had gone almost a year previously because of failing health, was born in Ireland, Nov. 6, 1824. He united with the Church in 1845, came to this city in 1849, and joined the Second congregation in 1851.

He was chosen to the office of ruling elder in December, 1872. In the discharge of the duties of his office, he was much and deservedly respected and beloved. Of him we may well say, that he was "as the steward of God; not self-

willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." We who remain should profit by the example of his gentleness, coupled with faithfulness. "Mark the perfect man, and behold the upright; for the end of that man is peace." Not only was the death of our departed brother "peace," it was joyous, even triumphant. The cherishing of the memory of such a life and such a death should be helpful to every one of us.

J. J. MACKEOWN, *Clerk.*

It gives us great pleasure to learn that Third New York, of which Dr. F. M. Foster is pastor, has contributed for Foreign Missions, Syrian and Chinese, \$800. This is an offering in advance of former years, and worthy of special record. It should be a stimulus to other congregations.

PITTSBURG, PA.—We are indebted to Mr. D. Chestnut for an invitation to a musical and literary entertainment given by the Chinese Mission of Eighth Street Reformed Presbyterian Church, Pittsburg, Pa., Feb. 17, 1902. There were about 100 pupils enrolled last year. The superintendent and his wife, assistant superintendent, with a number of teachers engaged during the week in the public schools of the city, giving their services gratuitously, enables the work to be carried on without cost to the congregation, and thus the Chinese collections meet all other necessary expenses, beside what the Chinese contribute to National Reform or some other department of Church work.

St. Louis, Mo.—The congregation in

St. Louis has had a very checkered history. For many years it was under the care of the Central Board. During all that time it did not more than hold its own. Under the efficient pastorate of our young brother, Rev. M. M. Pearce, it gives evidence of new life, and promises well for the future. The communion Sabbath was Nov. 24. The day was pleasant, and during all the services there were good congregations. On account of sickness some of the older members were not able to be present. Among these was Elder Montgomery, who has been closely identified with the congregation for many years, and who for forty-three years had never missed a communion. There was an accession of five.

This congregation deserves encouragement. The membership is small—less than fifty, and not financially strong. They are doing what they can. A deficit of about \$60 was more than made up on the Sabbath after communion. The debt on the building is the great drawback. If that could be paid, there is scarcely a doubt that ere long St. Louis would be a self-supporting congregation. No mistake was made in the choice of Mr. Pearce as pastor. He has deservedly the confidence and affection of the members, and so has his wife.

J. W. SPROULL.

UTICA, O.—The report of the Treasurer of the Woman's Missionary Society of Utica congregation for the year 1901 is as follows:

Missionary dues	\$31.00
Monthly collection	7.67
Clothing sent to Southern Mission.	25.00
	\$63.67

E. J. HERVEY, *Treas.*

He was of the great society of Encouragers who make the wheels of the world go round. May power be given to their elbows!—*S. R. Crockett.*

MONOGRAPHS.

SIR ROBERT HART ON CHRISTIAN MISSIONS.

We have been obliged in the past to criticise somewhat unfavorably the magazine articles written shortly after the siege at Peking which Sir Robert Hart has since republished under the title, "These from the Land of Sinim." It was necessary to show where we felt them to be ill-advised, the critics at home being influenced by the great weight of Sir Robert's name and knowledge, without sufficiently considering the special circumstances in which the articles were written. We are very glad to be unable to criticise with anything but admiration Sir Robert's recent deliverance on the "Missionary Question in China." The disturbing influences of the siege at Peking and the confusion which followed it have evidently passed away entirely from the Inspector-General's mind, and he is again the calm, cool, able, wide-minded statesman that he has so often in former writings shown himself to be. Every missionary in China and every missionary board at home should ponder this well-considered, impartial impression of a thoughtful mind guided by long experience.

Sir Robert begins by assuming that missions to China will continue, and the irrepressible labors of missionaries will certainly benefit many and probably offend more. Their marching orders, then, should suggest to them what they are not to do as well as what they are to do; "not in the faulty form of a list of details, but in the handy and convenient shape of a principle." Sir Robert Hart's advice is that missionaries should respect the feelings of the neighborhood in which they settle—and this we are sure they generally do—

and avoid any interference in litigation. "Let the missionary content himself with making his disciples good men and good citizens"—last year's occurrences show how widely this has been carried out—"and let him leave it to the duly authorized officials to interpret and apply the law, and administer their affairs in their own way." If persecution comes, "I would advise the individual or the community," says Sir Robert, "to live it down, and as a last resort report the fact with appropriate detail and proof to the Legation in Peking, for the assistance and advice of the Minister. 'Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry!'" Those who study missionary methods at all know that the very courses recommended by Sir Robert are those that have been followed for years by the vast majority of the Protestant missionaries in China.

The question of indemnification must, says Sir Robert, depend upon circumstances. The terrible and uncalled-for suffering inflicted by the Chinese last year demands the fullest indemnification, but renunciation may sometimes do more good than insistence on a fine. It is a matter for the individual conscience to settle. But Sir Robert makes one point which those who sneer at missionaries are very apt to overlook: "Missionaries do not lose their civil rights on ordination; on the contrary, and perhaps all the more so, if they in Christian charity are willing to forego them, their national authorities ought to see in the renunciation of the individual all the greater reason for enforcing what the community respects as a right. Principle and circumstance are so intertwined that, admirable as it is, even

renunciation may cease to be Christian when it ceases to be politic, and therefore the constituted authorities ought to be saddled with the responsibility of decision." The question of punitive measures is a very difficult one. Sir Robert is sure that no missionary has brought anybody to punishment that did not richly deserve it. Looking at the past, so cruel were the Chinese that it is clear that they have merited wholesale punishment; looking at the future, mercy may be the wiser policy; but Sir Robert feels that a large number of men have escaped "whose punishment would probably have been a good thing for the future," and hopes that their good luck will persuade them to go straight henceforward.

Sir Robert writes most sensibly and fairly on the looting question, and his remarks should have a wide currency in the United States, where the most cruel and unjust charges against the missionaries have been far too widely circulated and accepted as well-founded. There is no fair-minded person but must recognize the validity of Sir Robert's explanation: "During the siege we looted neighboring houses; we thereby got food to live on and materials to make sand bags with. After the siege, we had to find quarters for ourselves, and we had to furnish them; we had to find food for ourselves and for the Chinese connected with us. If we occupied other people's empty houses, if we collected necessary furniture from other people's deserted houses, and if we seized and used food at points where there was nobody in charge to buy it from, it was because necessity forced us to do so, a necessity that grew out of such lawless doings as temporarily swept away all possibilities of living according to law. Charitable interpretation will recognize the plight we were in, and acknowledge the fitness of the effects produced by such a cause." There

was, undoubtedly, much inexcusable looting done by people who had not the most shadowy claim to compensation of any kind from the Chinese; done in some cases by people to whom the troubles in North China proved an actual godsend. "One thing," says Sir Robert, "may be safely said: The missionary was at all events not worse than his neighbor; the probability is that he was better, and the certainty is that for whatever he did he had better reasons and more justification than others." Of the missionaries at Peking, Dr. Ament has been singled out for attack in many quarters. His friends knew all along that the charges made against him were incredible; and we are glad to be able to publish the following vindication by so good an authority as Sir Robert:

One name has been much spoken of and written about in this "looting" connection. I allude to Dr. Ament. Before the siege began, it was Dr. Ament, single-handed, who ventured down to Tungchou, fifteen miles from Peking, and brought up the missionary community that would probably have perished there had it not been for his plucky, timely, and self-sacrificing intervention. During the siege Dr. Ament turned out with the rest of us, rifle in hand, when that horrid bell called on us to muster and, perhaps, make a last stand for the women and children. It was Dr. Ament, too, who was set apart by the Legation authorities to take charge of whatever looted property was brought in for use of the Legations—a tribute to his honesty and capacity. Later on, it was Dr. Ament who, like or with his colleagues, with no house of his own to return to, took refuge in the palace of a prince known to have played a leading part in the destruction of the missionary premises with which Dr. Ament was connected—a very righteous "tit for tat," and approved of, I believe, by his national

officials. Still later, it was again Dr. Ament who courageously ventured outside of and away from Peking, to inquire into the condition of converts at various points, and, with the support of officials, arranged in an amicable manner for compensation for injuries and losses.

First and last, and all through, Dr. Ament did excellent work; and I am sure personal profit and personal considerations never weighed with him in the slightest. But he stood on delicate ground, and it is easy to throw stones! To my mind, it would have been better for missionaries to have left the righting of wrongs to those in authority. But the times were out of joint, everything was anomalous, and some one, evidently, had to go to the front. It was the need, the duty of the minute that had to be attended to, and perhaps the wonder is that there is not more to find fault with!

Sir Robert's deliverance, it will be seen, has nothing very original in it, but it is sound, and the views, if they have been expressed before, gain force by having his imprint upon them. He concludes with a few remarks on the advisability of the return of the missionaries to their stations inland. He advises the avoidance of risks, he recommends the missionaries not to be led away by the accident of the presence of a friendly governor—it might be inferred that he has not much faith in the stability of the present amicable conditions—but to be guided by the known conditions of the locality. This the missionaries have doubtless done, and they have not returned to their stations without the knowledge and sanction of their consuls; and, as we have said before, no popular rising can possibly take place without considerable warning.—*North China Daily News.*

DONKEY OR WOMAN—WHICH?

There are some people who like to see some contrast by which the progress of their schemes may be measured. To you I write a few lines.

This photograph is a starting point. It illustrates conditions which are the outgrowth of a civilization without the power of the gospel.

I like the masterly words of President Roosevelt before the Long Island Bible Society last June, wherein he says: "Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life, that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals."

No one may read the Gospels without being convinced that pre-eminent among all great religious teachers of the world, Jesus Christ is the best friend of woman, and for this reason His teachings have been far beyond all others in benefactions to the whole race.

Do you see in the foreground of the picture the man riding the donkey? Following him are two women—one bearing jars of water, the other a huge load of wood. This is a common picture—a scene that one may see almost any day here, and oftentimes repeated in the twenty-four hours. A man may ride along complacently on his donkey, while wife and daughter toil along behind bearing heavy burdens. Do you wonder that even a missionary feels like throwing a bunch of firecrackers under the donkey, or becomes possessed of an intense desire to unhorse

On His head are many crowns —*John.*

such ungallant "lords of creation"? Is it any great wonder that a woman of sixty years of age is the great exception in this country? Their days of maturity are blighted and cut off by the heavy burdens of their third decade. So long as the women of a country are that country's beasts of burden, they will not become a country's best advisers, nor its most capable conservators of all that makes civilization permanent and glorious.

A few days ago my wife told the servant

and girls had hidden." But failing to understand what he meant by their hiding oranges, we questioned him with the following gain in the knowledge of the ways of this country: Pin money is very difficult to get by the housewives here. The little cash that may fall into the hands of the men is never divided with the wives. So these matrons go to the fruit tree from time to time during the course of ten days or two weeks, and each time they bring away an orange, or at most two. These



to purchase some oranges. He did so, but when we looked at the oranges, we said: "Simaan, this fruit has been a long time off the tree, and it is not fresh." "O," said he, "I thought these would have been fully matured and best to eat," and then, as in further explanation, he said, "You know that men are not to be found at home during the day, and the women would not dare to sell fruit from the trees, and I could only get what fruit the women

are carefully hidden away until a dozen or more are accumulated, then they watch their chance to slip away with the fruit to some little shop where they exchange the fruit for such knickknacks as they may need. Now, I maintain that any woman whose husband has so little appreciation of her value as to bestride a donkey and let his wife trudge along behind carrying a great burden like these women in the picture, has a perfect right to a share

in the orange crop even if she must sequester that share and sell it at private sale.

But look now at this second picture. You will agree that it exhibits a fine face, intelligent, strong and earnest. This is the teacher in our Suadia Girls' School. This is Teacher Kareemie. She was up last night to pay me the tenth of her earnings for the past year. As I was counting the money, I heard Mrs. Dodds saying to Dr. Martin, who has spent the Sabbath here, "This is one of the sweetest Christian girls you will meet with in Syria—



bright, capable and a sincere Christian. We love her very dearly."

Why, let me ask, is she such a contrast to the woman bearing the load of brushwood in the other picture? You will find the answer in the book which she holds in her hand—the gospel of woman's best friend, Jesus of Nazareth. What the Word of God has done for her through the mission school may be done, is being done, for others in this land. But when this gospel has made a girl worthy of better things, it dismounts the donkey's burden

of selfishness, puts the load where it ought to be, and sends man and woman along the homeward way, companions on equal footing. Hereby not only is the woman emancipated from burdens, but man learns the vastly important lesson that manhood attains its highest development in the amelioration of the conditions of the oppressed; in recognizing the rights of his fellow beings, making their welfare the law of his relations to them, and in realizing that his bedrock character is influenced and determined by his most intimate companions. Customs indurated by centuries of a stagnant condition rapidly disintegrate under the influence of the gospel, society readily fuses, so as to be moulded into conformity with the Divine ideal—"heirs together of the grace of life."

This is our ideal. But it demands of us each in his place—the workers at home, the laborers afield—persistent, faith-filled effort.

For Syria's land so long forlorn,
Our hope's in God by His own Word up-
borne.

J. BOGGS DODDS.

TAK HING CHAU.

The following article is the substance of a letter from Dr. George to Rev. N. R. Johnston, of Baltimore, Md., and is published by permission:

This day before Christmas finds us all at Tak Hing Chau, where our new home is nearing completion. I wish you could see the beautiful site of our mission here. I am sure the first thought that would come to you would be: "As the mountains are round about Jerusalem, so the Lord is round about His people." We have mountains in sight in whatever direction we look. They are rugged ones, more like the Rockies than the Alleghanies. The river is in sight about half a mile in front

of the new house. The village of Tak Hing itself is thrifty looking. There are many trees and many thrifty little gardens. The air is sweet and pure, and that is a new thing to us since we have been in China. The contrast between this thrifty country place and the homely, crowded, dirty streets of Canton is very great.

Mr. Robb is kept very busy superintending the building and interviewing the Chinese during the week. On Sabbath he holds a Chinese service in the old house we are living in. The workmen on the new house and some of the women of the neighborhood come in. One old woman was late. She is so much persecuted for coming at all that she had nearly given up. Her friends had warned her that they would give her no rice if she kept coming to the foreigners to learn of the Jesus doctrine. Mr. Robb says they are persecuted from the very first step they take toward learning of the new way. Our Church at home should constantly remember in prayer their persecuted brethren in the heathen countries. They are the little brothers and sisters, and we should watch over them with tenderest care. I am sure you do pray for them. Dr. Sommerville in writing to Mr. Robb by this mail spoke of your interest in the mission here, and expressed the hope that we should long have the blessing of your prayers. "The effectual, fervent prayer of a righteous man availeth much."

Patients are coming in daily. Mr. Robb had been applying external remedies with good success before we came. I had a very pleasant experience with a patient in Canton. Before we left Canton they came bringing gifts, and the woman told me that she was studying the gospel and that she was very grateful in her heart. I have met Mrs. Kerr and gave her your letter to her husband. She was very kind

to me. The hospital founded by Dr. Kerr is now in the charge of Dr. Swan, and he gave me every advantage there. He even allowed me to perform a cataract operation. God was at my right hand, and it was successful.

J. MAUDE GEORGE.

A MESSAGE FROM TAK HING.

On Dec. 20, 1901, Dr. George and I left Canton on the beautiful river boat "Nam Ning." Our captain and chief engineer were the only other foreigners on the boat. They were very kind, and tried to make our trip to Tak Hing pleasant and enjoyable. The day was cold, dark and gloomy—raining most of the time—which made us seek the comfort of our cabins.

The captain would always tell us when we were nearing important stops or places of interest, so we could go out on deck for a time. However, the most attractive part of the country was passed during the night.

Morning would bring us to our journey's end, and we hoped for a bright, beautiful morning, which was given us, and made our hearts glad and rejoice as we wondered and admired the beauties of nature which surrounded us.

We lost no time in getting dressed to come out on deck, where we could better view the surroundings. All along the river banks were flourishing gardens planted with such vegetables as the natives use. At a distance they were tempting to any one.

The city is most beautifully situated in the valley surrounded by mountain peaks, attractive because of their irregularity rather than richness of vegetation. The river flows in the narrow valley between the hills and encircling peaks. Our first glimpse of the city was a little after sunrise, and we thought it a very attractive location. The absence of church spires,

college buildings and schoolhouses was at once noticeable. Instead of these, the pawn shops tower above all others. Can you imagine how eagerly we watched for our mission building as we approached the city? We at once recognized it as the only foreign dwelling. Mr. Robb and our Bible woman met us at the boat and led the way to our new home. We were immediately reminded of the absence of street cars, automobiles, bicycles, electric lights and telephones, neither did we see horses and carriages. Mr. Robb led the way and we followed in single file. We could walk no other way, as we only have little narrow footpaths. Mrs. Robb and the children were ready to receive us, and gave us a hearty welcome. They had seen only the natives since coming here in October. The news soon spread that two koo-neungs (young ladies) had arrived, and for a few days the natives gave us more of their company than was agreeable.

We find the natives very amusing in many ways, and though often provoking and disappointing, we do not lose heart as would easily be the case with another class of people, remembering that in many respects they are only children after all. We are necessitated to receive the sick and wounded in our house. This requires the children, in a large measure, to be kept separate from the natives for various reasons. It will be delightful to occupy our new rooms, where we can have a constant current of air, which will bear away many unpleasant odors with which we are in contact daily.

I long for the time I can open my school and be able to care for some of these neglected little ones. The day school is almost the only educational institution known to the Chinese. The fact which gives peculiar interest to the native or heathen day school is, that it is one of the great means for imparting and main-

taining Confucian system in China. We find these schools in every city, town and hamlet; every teacher in them expounds the doctrine or teachings of Confucius and exhorts his pupils to obey the precepts of the sage. It is one of the aims of the Christian day schools to grasp this power of heathenism and error and use it for Christianity and truth. Think of the millions of children being trained up and drilled in this heathenism. If there is any possible means by which even a portion of this great mass can be reached, should we not put forth a greater effort?

The word which should specially interest us in relation to this task of Christian education, is the word opportunity. It is for our Church to do this work if she will, to share in the sacrifice and blessedness of it, to enter into the joy of our Lord. When we realize the children are scarcely touched, I should say, are not touched or reached by the preaching of the Word or by the distribution of the printed page, it burdens our hearts to reach them. One very efficient way to do this, will be to establish Christian day schools in every city, town and hamlet. This will require more consecrated workers with means to support them.

As our Church has begun the Christian work in this province, let us seize the great opportunities that are ours for establishing Christian schools until they will be a wonderful power for good. I believe that our labor supply depends on prayer, that prayer in faith and love will really provide "as many as he needeth." That we as Christians may all realize more and more that prayer is indeed a power, on which the ingathering of the harvest and coming of the Kingdom do in very truth depend.

We rejoice the Church at home remembers us constantly in their prayer. Pray with us that more laborers may be sent

into the fields so white to the harvest, and that much wisdom may be given us to plan our work so as to bring the best results. Pray for our Bible woman as she labors among her own people to bring them to Christ.

JENNIE B. TORRENCE.

NEEDS OF THE SABBATH SCHOOL FROM THE VIEW POINT OF THE PUPIL.

There is to the ear of one interested in Sabbath schools no music, however skillfully rendered, that is any more pleasing than the hum and stir of a busy, wide-awake Sabbath school. Have we not been thrilled upon entering the room where a Sabbath school was in full progress, in a strange church (for we are never late in attending our own school, but even there too our attention has been diverted very often), by the babel of voices and bright, eager looks of pupils as they listen to and answer their teacher? And there follows the thought, what a blessed privilege of studying God's word and learning of our Master, also of the opportunities afforded for the sowing of the truth.

A school should be careful to first choose an exemplary superintendent and then that superintendent, in his turn, should be careful in selecting teachers.

We will first speak of the teacher, for if a pupil can be a judge, it is he who is the mainspring in a school, and who has the greatest opportunity of improving the school by a self-improvement. It is impossible to have an interesting class if the teacher does not make it so. Teachers should spare no pains to come before their classes well prepared. Pupils can read their teacher far better than they are given credit for. The fact that the teacher is well versed on the subject tends to call out the admiration, love and confidence of the pupil, and it is essential that a pupil enter-

tain such feelings toward a teacher if the greatest good is to be accomplished and the way made clear for the sowing of the truth. With how much greater interest does a pupil come to his class when he knows the teacher, under whose instruction he is, is ready to impart some truth he has not in his study of the lesson had presented to him, and to always have some special thoughts on the lesson. In this, as in other duties, do we frequently hear a teacher excuse himself by saying, "I did not have time for any further study of the lesson." We would urge you to find time for a careful and prayerful preparation, and if that be impossible, then give your place to one who can find time and endeavor yourselves to find such a one, for how can a teacher give to a class what he has not? A teacher should always have questions for the pupils to look up for next day, if not on the following day's lesson, on the day's lesson; questions that the teacher thinks will do the pupils more good to seek for themselves. I have always found that teacher most successful who encouraged his pupils to ask questions. I have had the experience of being under the instruction of a teacher, who was otherwise a very good one, but who would become embarrassed whenever a question was asked by a pupil, and a satisfactory answer was very seldom given. It was a great drawback to the growth of the class. A freedom and frankness with pupils lends no small amount to the interest taken, especially so with junior classes.

A pupil should be made to feel that he is important and cannot be spared from the class for even one day. It is an incentive to try to do what is right, to please God and teacher, if it is known that there is some one who is anxious for his welfare and who will be pained if he is not in his place.

No one should attempt to teach a class if he cannot be present every Sabbath. A class in our school at one time contained several mission pupils, besides those of our own church. The teacher could not attend more than one-half the time, but was unwilling to give the charge to another. In course of time the mission pupils all dropped out, and our own pupils did not take the interest they otherwise would have taken. One must be at his post if the work is to succeed.

Then back of all preparation and methods used there must be a Christian character. A teacher to win souls for Christ must be filled with the Spirit. It is such a life that has power. We all know how much more one's example teaches than the words he speaks. Bonar has said:

"Thou must be true thyself,

If thou the truth wouldst teach;

Thy soul must overflow, if thou

Another's soul wouldst reach;

It needs the overflow of heart

To give the lips full speech."

A teacher's spirituality is often measured by his pupils by the amount he puts in his hands and feet. It is easy to profess, but to act it out is the true test! Many forget that there is the gospel of handshaking. A boy who was a stranger in a town attended a certain church for a few days, but as no one came to him with the friendly handclasp or invitation to come again, he had thought that he would not go again. After service an uncle and nephew were walking home together, when the uncle, who was also a stranger and visitor to the church, was upbraiding the nephew for the lack of courtesy to strangers. Just at that moment the boy came along and the uncle spoke very friendly, and the nephew followed his example with an invitation to come again. "Oh! I am so pleased!" was the reply, "for I did not intend coming again. I did not

feel that I was welcome." The one boy was the means of doing the other one good in both a spiritual and temporal way in after life. How many golden opportunities do pupils as well as officers and teachers let slip by neglect of this simple little act! The pupil knows too how much of the soul is in the hand. It should be the whole soul!

Then the gospel of willing feet. What better example of such gospel can be found in any life than in that of the late D. L. Moody? There being no opening for him as teacher, and in his great desire for such a position, he made one by going out into the streets and gathering in a large class, and of what a life career was that the beginning. Could not any of us who have desires for doing Christ's work first use our feet by hunting for scholars? The superintendent will not object, and if we do not wish to teach them ourselves, the teacher in whose class we place them will not object—nay, rather be pleased. The verse comes to mind: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publishes peace, that bringeth good tidings of good, that publishes salvation, that sayeth unto Zion, Thy God reigneth."

One great need of our school is a more hearty co-operation of pastor, elders and superintendent. The school is organized by and placed under the care of the elders, but I fear that, in some cases, were it not a known fact, it would not be known by any visible mark. I think a pastor or elder should give either his approval or disapproval, as the case may be, of the officers and teachers chosen. If the school has made a wise choice, let it be told so, and if not, let it put forth more energy to supply what is lacking until an opportune time for making remedy. Perhaps if a few timely suggestions were given by elders, before election, as to who they

thought would be the one for the place there would be a wiser choice made. And by all means they should encourage a superintendent from time to time. If their duty in this respect were more faithfully carried out, the superintendent would catch the infection, as it were, and would pass it on by encouraging the teacher, which I think is the most important of the superintendent's duties, and finally the good would reflect upon the pupil.

The pupil, who has reached the age to begin studying the international lesson for himself, gives room for a need to be remedied in a Sabbath school by neglecting to do so. If it is best for a teacher to begin studying the next day's lesson as soon as the day's lesson is over, a pupil would help himself and teacher by doing so also.

The Word of God is the tool which is used to engrave on the young, character which will make impressions on humanity a little later. Pastors, superintendents and teachers all work for a future harvest of souls, and all know that the secret of power is to abide in the Vine. "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." You are the branch. You need be nothing more. You need not for a single moment take upon you the responsibility of the Vine, nor leave the place of entire dependence and unbounded confidence. The Vine will give all, work all. Only a branch! Let it be your watchword. It will lead in the path of continual surrender to Christ's working, of joyful expectancy of His blessing on work undertaken. The character of a branch, its strength and the fruit it bears, depend entirely upon the Vine. And

your life as a branch depends entirely upon your apprehension of what our Lord Jesus is.

(MISS) NANNIE CASKEY.

RELIEF FOR THE NEW HEBRIDES IN SIGHT.

The following measure, known as the Gillett-Lodge Bill, was enacted in the Senate of the United States, Jan. 8, 1902, and passed the House Feb. 1, 1902:

"Any person subject to the authority of the United States who shall give, sell or otherwise supply, any arms, ammunition, explosive substance, intoxicating liquor, or opium to any aboriginal native in any of the Pacific islands lying within twenty degrees north latitude and forty degrees south latitude, and the 120th meridian of longitude west and the 120th meridian of longitude east of Greenwich, not being in the possession or under the protection of any civilized Power, shall be punishable by imprisonment not exceeding three months, with or without hard labor, or by a fine not exceeding fifty dollars or by both. And in addition to such punishment all articles of a similar nature to those in respect to which an offense has been committed found in the possession of the offender, may be declared forfeited.

"Sec. 2. If it shall appear to the court that such opium, wine or spirits have been given bona fide for medical purposes it shall be lawful for the court to dismiss the charge.

"Sec. 3. All offenses against this act committed on any of said islands, or on the waters, rocks or keys adjacent thereto, shall be deemed committed on the high seas on board a merchant ship or vessel belonging to the United States, and the courts of the United States shall have jurisdiction accordingly."

Nothing was more amazing than the lack of interest that was manifested in

this piece of legislation, so essential to the success of missionary operations in the New Hebrides. The inquiries and remarks of some of the representatives were very amusing, and revealed colossal ignorance of much with which men in their position should be familiar. According to an editorial in the *Evening Sun*, New York, a member from Missouri wanted to know if the bill applied to the Philippines. He was told that the islands indicated were the New Hebrides. Then Mr. Griggs, of Georgia, asked, "To whom do they belong?" and when Mr. Sperry, of Connecticut, who introduced the measure, quietly replied, "To no civilized nation on earth," he demanded, "Then what have we got to do with them?" The answer to this question was very wise, "We simply say to our people that they shall not indulge in the sale of opium or intoxicating liquors for the purpose of infuriating these tribes that they may kill the civilized portion of the people who are on the islands." The chairman of the committee was also able to show that the measure had the approval of the late President McKinley, and the endorsement of the State Department, and that Great Britain was pursuing the same policy of protecting native races, not only in the interest of humanity, but of commerce. So it passed by a vote of 187 to 21, many of the members declining to vote. It only

remains for a world treaty to make the provisions of this bill permanent and universal.

For many years the venerable missionary, Dr. John G. Paton, has been pleading for restrictive legislation of this kind, and when the good news reaches his island home, this will be his songful message to the friends of foreign missions everywhere, "O magnify the Lord with me, and let us exalt His name together." The same Jesus who girded his loins with strength and gave him courage and coolness amid scenes of danger and death on dark Tanna long ago—the same Jesus that clothed him with health and energy in old age to travel for months and years through the United States and Canada, Great Britain and Australia, pleading night and day for the cause of Christ in the New Hebrides, has heard the desires of his heart, and made his words effective. Supreme in human affairs, He has determined this action of Congress, constraining and restraining votes at pleasure to accomplish His wise and beneficent ends. The Lord Jesus reigns and under His mediatorial administration men are, willingly or unwillingly, consciously or unconsciously, serving His purpose, and every nation shall yet bow in Christian loyalty at His feet. Thus runs the covenant promise: "His enemies will I clothe with shame, but upon Himself shall His crown flourish."

As the light perpetually presses upon all objects and seeks entrance everywhere, and will come in at whatever window is open—nay, if but a cranny or pinhole be there, will come in as much as it will suffer—so God's beauty, truth, right, power, are continually pressing for entrance into all souls in the universe, and as much enters each as it will allow. But, as the light that enters is affected by the quality of the window it passes through, so it is with the light of God shining into human souls.

—*Samuel Longfellow.*

Consecration to Christ's service is not what we often fancy it—far-away height of religious attainment; it consists in doing the simplest every-day duty that comes to us, in such a spirit as to make it a consecrated work.—*Mary H. Howell.*

EDITORIAL NOTES.

—OLIVE TREES costs only 50 cents a year, except when mailed to subscribers in the Borough of Manhattan, where it is published, or to foreign countries, when 75 cents must be charged to cover special postage. All communications should be addressed to

R. M. SOMMERVILLE,
327 W. 56th St., New York.

—The readers of OLIVE TREES should examine the date on the wrapper, as that indicates the time to which the subscription has been paid; 50 cents are a trifle to one person, but 500 times 50 mean much to the man who has to pay the printer's bill every month. Renewals are coming in from every direction, and the circulation is increasing, but a magazine that represents a department of work in the Church second to no other, should be in every home. Subscribers should not send money loose in unregistered letters, as it is almost sure to be stolen. Twice within a few weeks we have been notified of letters containing money that have never reached this office, and the postal authorities are unable to trace them.

—A private letter from Rev. Henry Easson, mailed at Marseilles, France, reports a pleasant and uneventful voyage to that port. He intends to remain, with his family, for a few weeks in Scotland (see p. 76) in the hope that quiet, with change of climate and scene, will be beneficial to Mrs. Easson. He was himself suffering, as he wrote, from headache and nervousness. Mr. Easson thinks that he has found an accurate description of his own trouble in "Rab and His Friends," where the author, speaking of his father, says: "He was, during his life, subject to headaches,

affecting his memory and eyesight, and even his speech. These attacks were, according to the thoughtless phrase of the day, called bilious; that is, he was sick, and was relieved by a blue pill and smart medicine. Their true secret was in the brain; the liver suffered because the brain was ill, and sent no nervous energy to it, or poisoned what it did send. The sharp, racking pain in the forehead was the cry of suffering from the anterior lobes, driven by their master to distraction and turning on him, wild with weakness, fear and anger. It is well they did cry out; in some brains (large ones) they would have gone on dumb to sudden and utter ruin, as in apoplexy or palsy."

Two years ago Dr. Moore told our missionary that he must give up the study of Greek, but he did not see how he could, until Rev. Mr. Agyptiades came, when he allowed him to take charge of the Greek preaching service. His trouble, however, seems to demand absolute rest.

Rev. Henry Easson has been in the service of the Church, as foreign missionary, for over twenty-five years, from 1872 to 1891, in Northern Syria, and from 1896 to 1902 on the island of Cyprus. In both these fields he has labored with great fidelity, and he and his family have strong claims on the sympathy and prayers of the Church.

—The Corresponding Secretary of the Foreign Board wishes us to remind the churches that two new missionaries have, with the approval of Synod, been appointed to China. There is also a vacancy in Tarsus Mission that will be filled as soon as a minister or physician, found qualified for the position, volunteers his services. These appointments mean in-

creased expenditures that the friends of the work must be ready to meet. There can be no "forward movement" in the fields unless there is a "forward movement" at home. Each congregation ought to add fifty per cent. to its offerings for 1902.

—Since the last report, OLIVE TREES has received the following contributions from the young women of the Reformed Presbyterian Church toward the salary of their missionary for 1902:

Mrs. J. C. Taylor, E. Craftsbury, Vt.	\$5.20
Mrs. Jas. Patton, Canonsburg, Pa.	5.20
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—The Gillett-Lodge bill (see p. 93) became law Wednesday, Feb. 12, 1902, "ten days" having expired. "Sundays excepted," without veto. The absence of President Roosevelt at the sick bed of his son probably prevented his signing. There is, however, a fresh rumor in the State Department that the New Hebrides has a protectorate and, this time, Germany is named. "Getting a bill enforced," writes Dr. W. F. Crafts, of the Reform Bureau, Washington, "is quite a siege sometimes, but I saw Secretary Hay to-day (Feb. 13), and he will hasten it all he can. The treaty will be needed to make the law permanent and extend it to all mission fields."

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—We are indebted to Mr. W. Henry Grant, of the Foreign Missions Library, 156 Fifth Avenue, New York, for a copy of "Philanthropy in Missions." This book is a compilation from the Ecumenical Missionary Conference Report. It gives in brief form those portions of the report that deal with the actual work of the missionary, and it is arranged in the form of studies to meet the needs of missionary meetings and classes. "It was a happy inspiration," writes Dr. F. F. Ellenwood, "which led Mr. Grant to embody in a very small compass so much of the very pith and marrow of the best speeches and papers of the great Missionary Conference of 1900. It is difficult to see how the work could have been better done. The seventy-page booklet is a casket of gems."

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